Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

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OF RELIGION

MARCH 20, 1958

Black Palestinian goats on the dry Dead Sea plain near Jericho

"We have gone down (in a Chrysler on a modern asphalt road) from Jerusalem to Jericho — from the mountains green from winter's rains to the parched plains of one of the oldest cities in the world, ringed with naked hills. . . . We have begun to feel a new kind of "identification" with Jesus of Nazareth. . . ."

Harold V. Smuck, Editorials

The Springs of Reunion

T. Canby Jones

Church and Change in Cuba

Domingo Ricart

Identification with Jesus

Harold V. Smuck
An Editorial

QUAKER COMMENTS

By Merritt Murphy

"My peace I give unto you."—John 14:27.

In a world of turmoil, confusion and strife, these words of Jesus stand out in bold relief . . . a glowing promise and assurance to those who seek Him. One of the great blessings of Christianity, especially in this age of fear and anxiety, is the "peace that passeth all understanding."

Americans are especially susceptible, it seems, to being caught up in the hustle and bustle of everyday living, hurrying to and fro with restless souls and fretful minds. The peace of Jesus provides an oasis of restful calm in the troublesome, often hectic, journey of life, a haven for the lonely and weary, and a secure anchor when the tempests blow.

"My peace I give unto you!" May every Christian realize anew the deep abiding comfort and serenity of this experience.

* * *

For some time a Local Meeting Directory has been carried on the back page of The American Friend. Without special emphasis or solicitation it has grown steadily as more and more Meetings asked to be included. A nominal charge is made to cover printing costs.

Since the Local Meeting Directory has proven of value and is particularly useful to traveling Friends, a letter recently was sent to pastors in the Five Years Meeting inviting all Meetings to be included in the Directory that so desired. It is open to any Friends Meeting, and it is our hope that the Directory may encourage intervisitation and fellowship among Friends, particularly during the coming vacation season.

The response to the invitation to Meetings to be included in the Directory has been large and as a result the Directory has been crowded off the back page to where more space is available.

* * *

From letters and comments that have been received, it is apparent that one of the newer features in The American Friend, entitled "American Quakerama," is being enjoyed and appreciated by many readers. In fact, several have reported that they are making Quakerama scrapbooks.

Our gratitude to the many Friends who have contributed items of interest for Quakerama. If you know of a true story depicting typical Quaker life, concern or humor, we will appreciate your sending it to us for possible use in Quakerama.

* * *

A little book we have enjoyed immensely at our house is "The Quiet in the Land." It consists of stories of the Christian witness of early Friends, some familiar, some almost forgotten. But all were devoted and dedicated men and women. Their suffering and triumph, their warm love and undismayed confidence are faithfully portrayed and strikingly impressive. (It is available in the Friends Book Store at 101 Quaker Hill Drive, Richmond, Indiana, for $1.50.)

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THE AMERICAN FRIEND - New Series, Vol. XLVI, No. 6
Old Series, Vol. LXV, No. 6

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD
AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO
THE AMERICAN FRIEND
101 QUAKER HILL DRIVE
RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price ..... $3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Member Yearly Meetings of the Five Years Meeting of Friends: Baltimore (Homewood), California, Canada, Cuba, East Africa, Indiana, Iowa, Jamaica, Nebraska, New England, New York, North Carolina, Western and Wilmington.

Entered as second-class mail matter at the post-office of Berne, Indiana

Editorials. . .

Identification with Jesus

Harold Smuck has been serving since November as Principal of the Friends Boys School in Ramallah, Jordan.

We have had the utterly inimitable experience of seeing the "holy land"—at least that part of it which lies east of the uneasy boundary between Arab and Jew.

We have seen only a few of the traditional holy places—imprisoned long since within massive stone sanctuaries, illuminated by the candles of the faithful, and smothered by the incense of priests. And about these places we have had the usual skeptic's doubts.

But every day we see the hills over which Jesus walked — a patchwork of bare brown rocks and the green of growing things. We have seen shepherds like the one who lost a precious sheep from his flock of a hundred. We have noticed, next to the new airport, a horse and a cow pulling one of the ancient plows to which a man is to put his hand and not turn back. We have gone down (in a Chrysler on a modern asphalt road) from Jerusalem to Jericho—from the mountains green from winter's rains to the parched plains of one of the oldest cities in the world, ringed with naked hills.

We have begun to feel a new kind of "identification" with Jesus of Nazareth. Is this an advance over what we knew before?

Those who work and worship in the name of Jesus have perhaps always felt a kind of sentimental one-ness with Him. Some adore Him as the Son of God, others except Him as "the Son of Man"; but all who take Him seriously do feel a kind of identification with Him, their teacher, Lord and Savior.

To this sentimental identification both the devout and the curious often dream of adding the geographical experience of walking where He walked and seeing what He saw. This visual privilege has now become ours.

This experience, this seeing with our own eyes the hills and valleys over which He strode and the very rocks on which He sat to rest, has sharpened and clarified the sentimental identification we so often feel with the Master. But it leaves room still for another more important one-ness — spiritual unity. Many people everywhere have felt the stirrings of intense feeling about this One with the quiet matchless courage and deep divine wisdom. In sentiment they are one with Him. A comparative few have walked in subdued silence near the grave where He may have rested or looked with awe at the supposed place of His birth or plucked the flowers of the valley which He used for an object lesson. In geography they have found this second kind of one-ness. But to become one in spirit with Him—living as He taught us and as He died to make possible—is another matter. It is no subject for an essay but a purpose for the soul and a project for a lifetime.

Harold V. Smuck

Revolution—from the Roots

Errol T. Elliott, former editor of this journal, is now minister of First Friends Meeting, Indianapolis, Indiana.

> *These who turn the world*
> *upside down have come*
> *hitherto also.* Acts 17:6

When the early Hebrews wrote, "Hear O Israel the Lord thy God is One," they threw into human thought a revolutionary idea. Deeper yet, God being one, creates a revolution in human thought and behavior. If the peoples of earth could have each their separate Gods then wars, racial discrimination and other evils would have a basis. Several gods would then justify the separateness and conflict of peoples.

But God is one, therefore His people are one. There can be neither Jew nor Greek, slave nor free man, white or black — they are one. They are deeply one though by no means alike in color or otherwise except—except in God's investment in them. The same deep hungers stir them and the same answers satisfy them.

If that be true, then our existing society of divided peoples is in for a revolution. Indeed that revolution has been going on for centuries. Now and then it is speeded up into uncomfortable situations.

This disturbance is not simply horizontal in its dimension—it is a depth revolution, rising from the souls of men. When it becomes only horizontal—issuing in battle lines and conflict it ceases to be "of the spirit." In fact it ceases to be the real thing. Then it does not matter which is "the right side" for both sides are wrong in a very basic sense.

We must hold steadily to the roots of our present problems. Some of these problems, such as race relations, will test the Society of Friends and the churches in general and local Meetings in particular. Such questions do more than test our diverse opinions, they ask what depth of life we have, whether we are built upon abiding foundations, or, to use a more vital figure of speech, what kind of roots we have.

There is our test. We must resort often to prayer, gather in worship and ask whether we are truly rooted in the love of God. If we can feel assured that we are, no battle lines, no conflict can sever us. Even more we shall find a dynamic love rising and leading us into the revolution for which the Church of Christ was born.

Errol T. Elliott

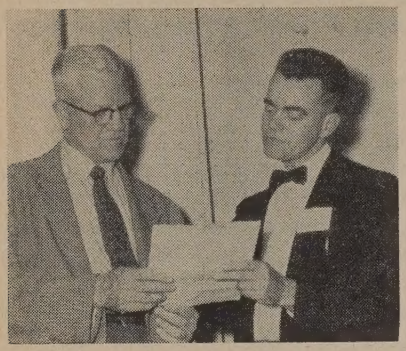
The great Easter truth is not that we are to live newly after death—that is not the great thing—but that we are to be new here and now by the power of the resurrection; not so much that we are to live forever as that we are to, and may, live nobly now because we are to live forever.

Phillips Brooks

A Concern for the Barriers Dividing Christians

The Springs of Reunion

By T. Canby Jones



T. Canby Jones, Professor of Religion at Wilmington College, has been a Quaker participant in a number of ecumenical gatherings and a frequent contributor of articles to this journal. He is shown above at the Germantown Conference on Ministerial Training with his father, Thomas E. Jones, retiring President of Earlham College.

The only important effect the movement toward church unity in this country and the world has had upon us is the reunion of several branches of the Society of Friends. New England Friends have been reunited for twelve years, and those in Canada, New York and Philadelphia for two years. But as a whole we have little vision and less concern for reunion with other churches.

Friends have been known for their concern to alleviate human suffering. We have been pioneers in war relief service, work camps and many areas of human need. We have sought to restore human dignity and human fellowship across the artificial barriers erected by war, prison bars, and economic and social injustice. Today many Friends in the great tradition of the anti-slavery movement are seeking new and Christ-like methods to bring about racial understanding and school integration. We are trying to reunite men across the artificial barrier of race. We are also active in summer seminars for foreign students. We have a Quaker team at the United Nations, and we are involved in many other projects aimed at bringing union and peace between nations in conflict.

Although some of our branches do cooperate in local, county or national councils of churches, why do we find so little concern among us to bring peace and reunion between the broken fragments of the body of Christ, which is His church? We are bent on breaking down those artificial obstacles to human reunion erected by war, by racial feeling, and social injustice, but we have little visible concern for overcoming the man-made barriers that divide Christians from one another.

We seem to prefer to be separate. For most segments of the Society of Friends, the real reasons for being a peculiar people set apart from the world have long since disappeared. But we are still a tight little exclusive group which enjoys the praises of the world for our great humanitarian service. Even on the work-camp level we run our separate camps and cooperate in only the most haphazard fashion with Church World Service.

The recent reunions of Friends nevertheless constitute one very encouraging fact. Persons in the heart of the church-reunion movement freely admit that such international reunion is the place to begin. Each denomination ought to set its house in order and take this first step. We cannot work actively or honestly toward inter-church reunion from a divided house. Having grasped the responsibility for reunion within the Society, have we the vision and the courage for the next step?

As a matter of fact whether we wish it or not we are members not only of the Society of Friends but also of a larger church, the whole body of Christ. It is not enough in this day to say this larger church is the "invisible" church to which we belong in a mystical sense. Christ is calling us to "incarnate" this invisible church into some visible pattern, so that the world may see that Christians are one in Him. The cooperation of individuals, church agencies, and church bodies across denominational lines is excellent but only preparatory to visible reunion.

* * *

Difficulties and doubts do arise. Isn't Quakerism a third kind of Christianity distinct from Protestantism and Roman Catholicism and therefore entitled to a separate existence? Also, can Friends cooperate fully in a movement with a "creedal requirement"? Just how far can Friends move toward reunion with churches that insist on the observance of sacraments in outward form?

Consider Quakerism as a third kind of Christianity. Historically we did spring from the left-wing of the Reformation. But "free church" Christianity, which predominates in American Protestantism, did too. It's really surprising how much we have in common with the Disciples, the Baptists and many other groups. Is our claim to be a third kind of Christianity an attempt to rationalize our separateness?

British Friends have stayed out of the World Council of Churches because they feel that the definition of the World Council as "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour" is a creedal requirement. Must we not admit the fact that Jesus is Lord of His church? When we say "Lord" do we not imply both his humanity and divinity? So why stand on ceremony and oppose the simple statement of the World Council, if we have really experienced that Christ does bring men into fellowship and unity? If we have not experienced Christ as the ground of unity, we should remain separate and continue our aloofness toward church reunion.

Far more than the peace witness or other testimonies Friends treat the non-observance of the sacraments as the touchstone of Quakerism. Within the limits of one Yearly Meeting, some local churches use sacraments, but otherwise we are united by the conviction that there is no necessity of outward sacraments. Most of us will readily admit that the observance of sacraments is a valid means of grace to those who prefer them. To justify our position we stress "the real presence" of Christ in our meetings for worship and the experience of "inner" baptism by the Holy Spirit. Even on this issue the question remains, can we justify our separation and dividedness over a difference of sacramental interpretation?

Suppose for the moment that we say we should work toward church reunion. What form should it take? We can begin by respecting the validity of other churches and work toward some form of organizational cooperation. This will be as far as some people are able to go. Others

vill prefer some sort of federation n whch each denomination retains ts autonomy while it delegates to ı common council powers to act on :ommon concerns. This is the pres- :nt form of the National and World Council of Churches. Many Friends will see this as the best olution. But there may be some who are so fixed on a vision of the oneness of Christ and His church hat they will seek complete or- ganic union with the absorption of denominations into a larger whole. We should be working diligently oward one or more of these goals.

Another encouraging fact is the liscovery that there are just as nany differences within a given denomination as there are across church boundaries.

We have all kinds of Friends. Yet we are still members of the world-wide family of Friends. Why anwe notextend this experience to he other churches in our country nd the world?

We already hold dual citizenship n the Society of Friends and the nation in which we live. Why not a dual citizenship in the Society of Friends and the larger church? Or better, why not a single Christian itizenship with two foci, one focus s our beloved Society with its dis- inctive concerns; the other as re- ponsible members of the larger body of Christ?

Actually, there is a chance for Quakers to be pioneers in the con- ern for church reunion. A recent urvey in a large mid-western city howed that only ten per cent of the clergy and laity favored the gathering of all Christians into some form of organic church union.

Surely those who have read of the recent union of the Evangelical and Reformed Church with the Congregational Christian Church into the United Church of Christ must feel that this was a glorious act of obedience to the will of the Lord. In an address to this new church, Bishop Lesslie Newbigin of the Church of South India stresses both the inadequate and the true grounds for church reunion.

The inadequate motives for re- uniting the churches are as fol- lows: 1) We should unite because unity is a sufficient goal in itself. 2) Church reunion would bring more organizational efficiency. 3) Larger church organization would impress the world. 4) Our partici- pation in a larger church would gain a wider hearing for Quaker concerns. 5) Interdenominational fellowshp is so jolly we ought to unite. Some of these may be desir- able by-products of reunion but none of them suffices as a basic reason to reunite.

* * *

What, then, are the real grounds for church reunion—those reasons which will melt down our sepa- rateness? The first is repentance. Christ has always intended that His church should be one, even as He and the Father are one. And we, in our insistence on our own particular patterns, have denied Him and broken His body. Sepa- rateness in the church is sin. It is mortal sin and we must repent of it.

Secondly, obedience to Christ calls us to reunite His church. Such obedience would mean we would give up much. Like the pearl mer- chant who discovered the one pearl of great price, we must gladly give up all other pearls, no matter how precious. We have been nurtured in the Quaker family. Distinctive Quaker testimonies have mediat- ed the will of God to us. But to obey the Lord of the church and seek reunion, we may have to give up some of them for the sake of the great pearl, that we may be one body in Him and individually members one of another. Where can we find the motivation to give up? — at the foot of the Cross where He gave up all for us.

The third basic reason for re- union is witness. We must reunite Christianity that the world may believe. We claim that we serve one Lord and Master; that the deepest power which unites men is the love of Christ. What does the world see? It sees divisions and strife over the smallest details of Christian faith and conduct. Our divisions are a denial of His lord- ship and His uniting love and the world will scoff until we can dem- onstrate the fact that He has over- come the dividing wall of hostility between us.

But the deepest ground of re- union, though expressed through penitence, obedience and witness, springs from the compassionate outgoing love of Jesus the Christ. Christ rules from the cross. If He, the Lord of all life, freely gave Himself up for us all, can we refuse His constraint and guidance? With- out Him we can do literally noth- ing. Our lives, our meetings, our testimonies are empty shambles and mockery without His life-giving presence. It is as a humble servant that He comes to us and calls us to participate in church reunion. Can we refuse to let Him wash our feet? Surely oneness in Christ is suf- ficient and sole ground for the re- union of His church.

Has He not called us, the Society of Friends, to stop living and per- petuating the lie of division? Is he not suggesting that Friends talk seriously about joining with the new United Church of Christ? Does He not challenge us to be pioneers in the great work of reconciling His church into one that He may draw all men to Himself?

The students of the Men's Training Center at Kaimosi, Kenya, East Africa, presented scenes from Dorothy Sayer's "A Man Born to be King" at Easter last year. Under the direction of Helen Neatby of the Friends Africa Mission, they presented the story of the passion of Jesus Christ in a very moving way. This scene is called "At the Foot of the Cross."

Religious News Service Photo

Leaders of the Churchmen's Washington Seminar recently sponsored by the National Council of Churches are shown above: left to right, the Rev. John Satterwhite, Methodist; Dean Francis B. Sayre, Jr., Episcopalian; Hodding Carter, editor of the Greenville Delta-Democrat-Times, Mississippi; Wilmer A. Cooper of the Friends Committee on National Legislation, Chairman of the Program Committee; and the Rev. Jack H. Boelens, Presbyterian.

Friends Work With Others in Washington

A key aspect of Friends work in Washington is cooperative undertakings with other church and non-church organizations. Eighteen Protestant agencies, including the Friends Committee on National Legislation, cooperate with the Washington office of the National Council of Churches in putting on the annual Churchmen's Washington Seminar for 300 Protestant church and lay leaders, held this year February 4-7 (see accompanying photo). This was described in the March 6 American Friend by R. Furnas Trueblood, who was one of the Friends delegates.

Other such cooperative efforts include the Civil Liberties Clearing House and its annual conference held in Washington, March 6-7. This group is made up of more than 100 organizations concerned with questions of civil rights and civil liberties. It was formed more than a dozen years ago and Raymond Wilson was its chairman for the first five years.

Another group has been loosely called the Point Four Information Service, a clearing house of more than 40 organizations working for an enlightened foreign economic aid and technical assistance program both by the United States and through the United Nations. FCNL has worked jointly with this group and helped sponsor its national conference in Washington on February 26 in conjunction with the February 25 conference on economic aid at which President Eisenhower and Vice President Nixon spoke along with former President Harry Truman and Adlai Stevenson in support of foreign aid.

The latest such cooperative group which the Friends Committee on National Legislation has helped initiate is the Disarmament Information Service, chaired by Raymond Wilson. Approximately 40 representatives of national organizations have participated in the half dozen meetings held since its formation in December 1957. Representation has included Jewish, Catholic and Protestant groups as well as non-church organizations ranging from the Chamber of Commerce to the AFL-CIO, and from the Farm Bureau to the Farmers Union.

These are a few examples of the cooperative efforts which the Friends Committee on National Legislation has helped to stimulate in the field of legislative, peace and social concern. This is a side of FCNL's work which is little known but which has had an impact in Washington as great or even greater than the influence brought directly to bear on members of Congress and government officials. Bearing witness to our Christian faith and Quaker testimonies in this way should be thought of as a new type of missionary and pastoral responsibility of Friends.

Wilmer A. Cooper

Seminar on the "Holy Spirit"

A seminar on "The Holy Spirit and Worship" was held at Friends House in Des Moines on the weekend of February 28 to March 2, 1958. The seminar was planned by the committee on ministry and worship of the Des Moines Valley Friends Meeting in response to a concern for a fuller understanding of Quaker worship. Invitations were sent to Friends and Friends groups throughout the Iowa area, and the interest shown exceeded expectations.

More than seventy-five Friends attended at least one or two of the seminar sessions. About fifteen Iowa meetings were represented, and there were also representatives from meetings in Kansas City, Missouri; Minneapolis, Minnesota; and Omaha and Lincoln, Nebraska.

Dan Wilson, director of Pendle Hill, served as resource leader of the seminar. There was much group participation and sharing of problems and insights. Friends from the long established rural meetings and those from the newer urban and university meetings found their discussions together to be mutually helpful.

A depth of searching and a spirit of unity prevailed throughout the periods of discussion and worship. Friends parted in the knowledge that they had shared in a favored gathering.

Herbert C. Standing

The Golden Rule

The voyage of the "Golden Rule," a thirty-foot ketch manned by pacifists who are protesting nuclear bomb tests, was interrupted by storm damage and the illness of one member. On March 20, the boat will sail again from San Pedro, California, toward the area where nuclear tests are to take place on Easter weekend.

Sailing on the "Golden Rule" will be Quakers Albert Bigelow, William Huntington and George Willoughby, and Orion Sherwood, a teacher at Oakwood Friends School.

Western Observes 100 Years

Western Yearly Meeting to be held at Plainfield, Indiana, August 18-24 expects to observe its Centennial at that time. For the past two years Monthly Meetings have been writing their histories and are finding them both interesting and stimulating. Some meetings are having copies printed for their members. At the present time Quarterly Meeting histories are being written. These will be valuable for some future historian who wishes to write the story of Quakers in western Indiana and eastern Illinois.

Western Yearly Meeting was set up by Indiana Yearly Meeting in 1858. Plans are being made to re-enact Tuesday night, August 19, the opening business session of that year. Indiana Friends have consented to lend assistance by impersonating their own original official representatives. It is recorded in the 1858 Minutes that three other Yearly Meetings also sent representatives. They were: Baltimore, 2; New York, 6; and Ohio, 3. It would be most pleasing if these same Yearly Meetings would again send members to represent them. Visitors from other Yearly Meetings will also be welcome.

As a part of the plans for the celebration of the Centennial of Western Yearly Meeting, a sub-committee has been working on a pictorial history. Color slides will illustrate the various events of the hundred years, and there will be a script written by Mabel Leigh Hunt. Shown above are Lilith Farlow, chairman of the Centennial Committee, and James R. Furbay, who has made the picture set, as they preview the 120 slides. The slide set will be shown in Plainfield, Indiana, at the Centennial and then will be available for use in the local Meetings of Western Yearly Meeting.

During the late afternoon of the same day, Friends throughout the Yearly Meeting are urged to come in Quaker garb and exchange greetings and anecdotes with other Friends on the Meetinghouse grounds. There are likely to be present also those who do not conform to the plainness of dress and address. It is hoped that whole families will come in carriages, big wagons, light spring wagons or on foot. Some may choose two-wheeled carts or bicycles. If young couples prefer to ride horseback, they may be able to find an upping-block to help the fair young maidens alight.

Other things of interest during the week include historical exhibits and a pictorial review of the past by means of colored slides. Various standing committees will take stock of their work and plan their objectives for the second century. The Quaker Lecture will be a high point of the week. The Junior Yearly Meeting will have a part in the program and the Young Friends expect to consider challenges the future holds for them.

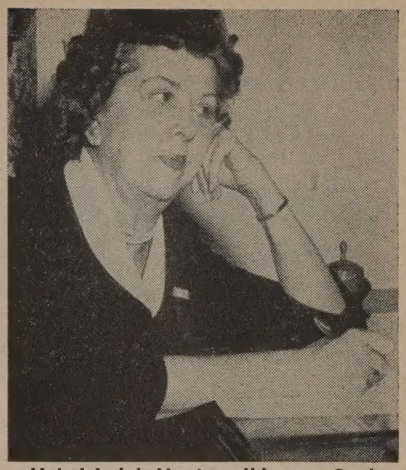
The purpose for observing the Centennial is twofold: first, to pay tribute to our forebears who left to us a rich Christian heritage, and, second, to stimulate this generation to build upon that foundation and seek to open new doors of love and service.

Donald Spitler Resigns

Donald Spitler, Superintendent of California Yearly Meeting since 1949 has resigned, effective April 1, to accept a pastorate in the E. U. B. Church in Long Beach, California.

As Superintendent of California Yearly Meeting, Donald Spitler has been active in mission work and has made trips to Central America and to Alaska. He and Loreen Spitler were California representatives at the Friends World Conference at Oxford, England, in 1952. Their son, John Spitler, is pastor of the Friends Church in Berkeley, California.

Before moving to California, Donald Spitler had served as a Friends minister in Indiana.



Mabel Leigh Hunt, well-known Quaker author, is shown at her desk as she works on the pictorial history of Western Yearly Meeting. The script will be used with color slides to tell the interesting story of "The Friendly Road: Western Yearly Meeting, 1858-1958."

Woolman Hill

Woolman Hill, the new Friends Center near Deerfield, Massachusetts, has been the scene of a number of interesting conferences recently. At a Christian Education Conference in November, Friends discussed their responsibility for the Friends of tomorrow with Katharine H. Paton of Marlboro College and Morris R. Mitchell of the Putney Graduate School as resource persons. In December, Friends of Middle Connecticut Valley Meetings held a Fellowship Weekend. In January, members of Quaker School Committees for Oakwood, Friends Seminary, Brooklyn Friends School, the Meeting School, Moses Brown and Lincoln School, met to discuss common problems.

Reports of two recent gatherings are available on request: a set of Queries for Friends School Committees, and a mimeographed report prepared by a conference on "Marriage Counselling in a Friends Meeting."

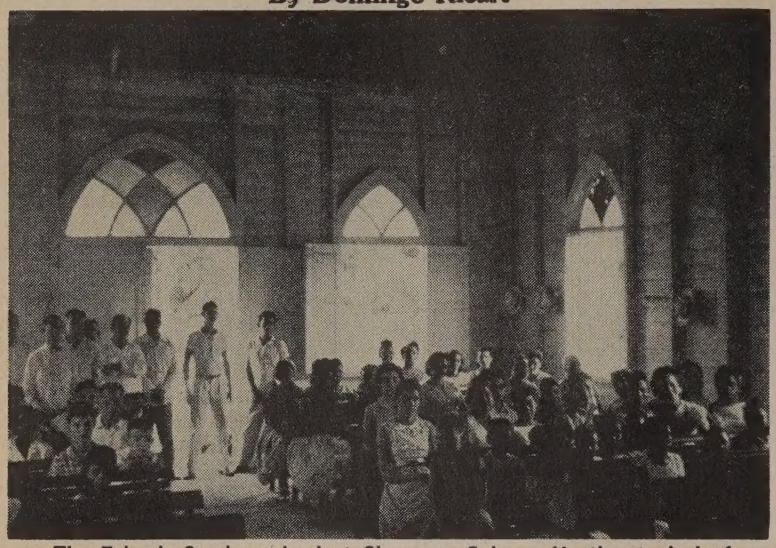
Woolman Hill, with Russell Brooks as Director, has planned a number of conferences for Quakers with common concerns or professional interests and is giving a unique ministry in this field. Quaker Lawyers will meet May 9-11, and during the coming year, there will be Retreat for Teachers in Friends Sunday Schools, a Conference for Student Government Officers in Friends Schools, a Conference for Quaker Social Workers, a Conference on Prison Reform and a Conference on Mental Health and Religion.

Our World Missions

Edited by Mildred White

Church and Change in Cuba

By Domingo Ricart



The Friends Sunday school at Chaparra, Cuba, a Meeting typical of our small Meetings outside the cities. Pedro Font, the pastor, and all the men of the Meeting work in various departments of the local large sugar mill. Chaparra Meeting is growing in numbers and interest.

Domingo Ricart, a professor at the University of Kansas and a Friend with a Spanish background, visited Friends in Cuba in 1955 *and in* 1957, *when he was Quaker Lecturer at Matanzas Seminary.*

Over the past few years I have had many opportunities to observe the general attitude of Cubans toward the United States and to hear their interpretation of American foreign policy toward Latin American countries.

There seems to be general agreement that during the last fifty years United States policy has gone through three stages: a paternalistic period; a good neighbor period, more sentimental than effective; and the present stage, characterized both by a tendency to support strong men, irrespective of whether their methods are democratic or undemocratic, and by the attitude of taking too much for granted the friendship and diplomatic support of Latin America. It has been repeatedly pointed out to me that the United States has given little technical and financial help to Latin American countries, while spending millions to win a doubtful friendship and a wavering support for our policies and ideals in other parts of the world.

More than once I have heard that the great Christian churches of our country have adopted, consciously or not, a similar attitude. Church leaders agree that it is particularly hard to waken the interest of congregations and obtain moral and financial support for the little-glamorized Latin American countries. And yet, Latin America, our nearest neighbor, offers us a particular challenge and a pressing one.

All Latin American countries are in process of fast growth. They are striving for maturity, both politically and culturally. The political and social unrest of nearly all Latin American countries coincides with the permeation of education into areas of colonial mentality hitherto untouched. Some of these countries have had over a hundred years of independence, but some are much younger. Cuba has had only a little over a half century of political freedom. These under-developed nations must acquire a new non-colonial outlook. They need to learn above all not to rely on government help for many things that should be done by private and local initiative.

In the process of changing attitudes and prejudices through which all Latin American countries are passing, Christian churches can and should be of great help. The Catholic Church, though she has the advantage of size and power, has also the disadvantage of having been for over four centuries a basic part of the colonial structure. She cannot be expected to solve by herself the problem of making the people of these nations truly Christian citizens, aware of their personal duties and responsibilities. The real issue is whether these countries are going to emerge from the crisis that they are experiencing just nominally Christian, anti-Christian, or actually Christian countries where Christian convictions make a strong impact on all aspects of life.

There are many reasons why the presence of Protestant Christianity in Latin America is most desirable, besides the fact of the numerical weakness in leadership on the part of the Catholic Church. (There are instances where an area with a population of 75,000 people is served by only two priests.) It is urgently needful to offer the people of these nations that are undergoing such deep and complex changes, some spiritual alternatives to what they have had. The Christian experience needs to be presented and explained with different stresses and by different methods when the ones accepted by tradition lose meaning and significance.

Let us ask: What are we going to do as Friends? Are we willing to assume our share in helping our neighbors in Cuba in their intellectual, social and religious growth? For over half a century our presence in Cuba has been a reality, a fact known to the public. We are morally committed.

Cuban Friends are becoming fully aware that in order not only to survive, but to expand, they need to keep abreast of present challenging conditions. They realize more and more that what was good or sufficient fifty years ago is not enough now. They feel that they need to learn new methods of Christian and social work. They are aware that they do not have enough trained people.

No one who has seen the magnificent work of our Quaker pastors in Cuba can fail to be moved by the generosity, dedication and self-denial of all of them. Their support has not kept pace with the rising cost of living in the island. We Friends can hardly maintain our testimony of social justice and en-

deavor to improve conditions of under-privileged people, while taking advantage of the devotion and sacrifice of our ministers.

If we accept our moral responsibility as Friends in Cuba, and take the challenge that the young nation offers our Society, we need to make a systematic reappraisal of of our commitments, our planning and our support.

Letter from Jordan
February 18, 1958

Friends' work in what is now Jordan dates from a visit made there by Eli and Sybil Jones in 1869. During the nearly ninety years since then, Friends there have lived through difficult war years, political division, the creation of a new state and just recently a new Arab alliance. Harold Smuck, Principal of the Friends Boys School, describes with a light touch his role in the celebration of the Arab Federation. giving a bit of the atmosphere in which Friends have carried on their work through the years.

Some fifty-eight hours ago, at sunrise on the 24th of Rejob, Jordan and Iraq became a federated state. Twenty-three year old King Feisal of Iraq came to Amman where he and his twenty-two year old cousin, King Hussein of Jordan, sat up all night completing the text of the declaration.

Monarchs toiled in bustling Amman, a mudwalled village thirty years ago, but now literally a city on seven hills. But in our community we saw the birth of the federation in humbler style—a rally staged at the Manara, or circle, at the center of the Christian town of Ramallah.

First word of the federation came when a history teacher rushed from the staff room to the school office on Friday morning to report, "They're announcing it now!" His report was premature, but the anticipation soon did become a reality.

At two-thirty a messenger came to announce that I was asked to attend an important meeting with the district officer at three o'clock. The district officer presided in a large bare room on the second floor of a building left behind by the British. It houses administrative offices, one of the two broadcasting stations in the Kingdom, the jail, living quarters for soldiers' families, etc. In the jail at the time was at least one political prisoner.

Upon entering the room we saw at the far end the large and jovial district officer behind an even larger desk. All around the room sat an assortment of principals, military officers and others unknown to me.

The first order of business was a telegram of congratulations to King Hussein. My name in western script stuck out like a sore thumb amidst an assortment of Arabic signatures on an Arabic telegram to an Arabic king.

That night the newscast reported the principal and staff of Friends Boys School had sent a telegram of congratulations to the king!

A further result of that Friday afternoon meeting occurred Saturday morning. We collected our forty secondary school boarders, as well as a number of day students, and set out in an orderly line for the center of Bireh (the town in which our school officially stands). From there we joined assorted government school students and scouts to proceed a few blocks away to the manara. Five roads merge into a smallish traffic circle. Within the circular street is a sidewalk circle. Within that a pond and decorative plants surround a stone shaft whose top is wreathed in a cluster of street lights.

Hundreds of students and soldiers and scouts and a few townspeople filled the area. Other townspeople filled balconies and roofs.

At ten o'clock the loud speaker came to life with a series of short speeches interspersed with vocal music. People were quiet, reasonably attentive, and rather unresponsive when the speakers sought to invite cheers. The crowd dispersed rapidly and quietly and we went back to a few minutes of relaxation before lunch.

In the afternoon a phone call came from the district officer. I was invited to lunch at the Harb Hotel, Sunday at 12. Not long before 12 the lunch was postponed till 1:30.

Fortified that Sunday with a conventional lunch at home after Sunday Friends Meeting, I set out on foot for the hotel. Under the pine trees in the barren hotel yard was a magnified replica of the district officer's office. A long line of chairs enclosed three sides of a quadrangle. In the middle of the middle side sat the host, flanked by a couple of generals. A few chatted; most sat in placid silence. Except for several traditional headdresses, everyone was in western dress. In the background the Arab Legion band awaited lunch too. They had played a concert at the manara while we were worshipping at the Friends Meeting a block away.

At two o'clock kitchen helpers staggered out with huge trays of mansef, a sort of national dish. Atop the rice and pine nuts were several chunks of mutton. And in the very center a huge blob of fat —a sheep's tail.

The trays were placed about on small tables. And we gathered for lunch—six or eight men standing around each tray. We dipped in with our hands and began. A member of parliament showed me how to mold a ball of rice the size of a ping pong ball, and then to eat it. After the main course a thoughtful acquaintance steered me away from the outdoor hydrant, where many washed their hands, to a wash basin indoors. Mutton fat is a little stubborn in cold water, but Palmolive soap did the trick.

Back at the tables we gathered again, this time armed with spoons, to attack dessert, again served on large communal trays.

Very likely every last man at the luncheon was used to eating at home with the equipment and in the style of westerners. But this cultured version of a Bedouin feast was a happy experience.

I sauntered out the gate with a fellow principal, secure in the knowledge that I had seen the Arab Federation through its first three days.

Harold V. Smuck

A friend is one to whom we may pour out the contents of our hearts, chaff and grain together, knowing that the gentlest of hands will sift it, keep what is worth keeping, and with a breath of kindness blow the rest away.

Arabian definition

The gospel, by virtue of its very nature, demands communication. The man who insists that he has received the Good News but who does not feel any compulsion to share it with others, is only deceiving himself. He has not "received" it in the Biblical sense. He has only affirmed his willingness to speculate upon it or to adopt it as a working hypothesis. For anyone who has truly received the Good News there is a divine constraint to tell someone else the meaning of this life-transforming experience.

Eugene A. Nida

Thoughts for Class Study

By John C. Harvey

April 13
God's People in Bondage
Exodus 1

We start a new unit today on the general theme: "Israel Becomes God's People." Many times during this study we should be asking, "How can we become God's people?" In trying to see more clearly how and why Israel was chosen by the Lord, we shall discover ways in which we can better prepare for tasks which He may choose for us today.

In how many ways God chooses the "under-dog" for His special purposes! He seems to take delight in helping the weak and lowly of the earth. Israel's very need was a summons for God's help, and their suffering was a prayer for deliverance which He could not ignore. Deep in the hearts of the Hebrews there was that sincerity and humility which are the basic requirements for any people's vital religious faith and moral life. The fundamental materials with which God works were already present in these slaves in Egypt. In today's lesson we see the first step toward becoming God's people, where the Hebrews became tempered through suffering. Are we willing to go through this tempering process as a part of the price of becoming God's people?

In over-emphasizing some of the miraculous elements of the story of the exodus from Egypt we may be inclined to forget the real nature of the struggle. It was a great uprising of an oppressed people under a heroic leader. Here was a determined group of people striking off the chains that had bound them. Very much in the spirit of the early colonists in America, they were fighting for the dignity and liberty which had been so long denied them. One realizes anew the meaning of Abraham Lincoln's idea that only in granting freedom to the slave can we guarantee freedom to the free.

In our own day there are vast numbers of the world's people who are moving in a similar direction toward economic and political liberty. Huge numbers of people have for a century or more been manipulated for the benefit of the colonial powers. These so-called "backward" peoples are now waking up to the fact that they do not need to continue merely as "gleaners" of the resources that God has provided. The hesitancy of the Christian world to grant these people the status they deserve as human beings has played directly into the hands of the Communists, who then (falsely, we think) stepped in and promised them food and equal rights. The Church has a key role in the outcome of this tremendous struggle.

"The more they were oppressed, the more they multiplied." This has always been true of vital movements of people in the right direction. When Christianity has been persecuted, it has flourished. "The harder you hit the nail on the head, the deeper it goes into the wood." This is very frustrating to tyrants of all stripes, and is something they can never control.

Questions: If we are, in any sense, as Americans, chosen people, what are we chosen to do in the world? How can we increase our understanding and sympathy and help for oppressed peoples?

April 20
God Prepares A Leader
Exodus, chapters 2, 3, and 4

A mature person who had never read the Bible might well be amazed at the audacity of the ancient Hebrew people. A first reading of the Book of Exodus might even leave one with the impression that the Israelites thought that God was so busy taking care of their little group that He had no time to spend on any other people. The very titles of our lessons in this unit reveal the boldness of the claims asserted by these ex-slaves. Where did they get such audacity, and was it justified?

In answering such a question, the modern reader needs to remember that he is not reading a diary when he reads the Book of Exodus, but that these events were chronicled centuries after the time of Moses. This is important, for in this view we can understand that the writers were able to look back objectively at Israel's history and discern the guiding hand of God. This Old Testament of ours is a careful evaluation of the glorious history of Israel, and the overwhelming conclusion of the writers is that the most important factor of all is God himself. As they look back, they can see, "Why, yes, it was God who was preparing a man to lead their people out of bondage, and it was God who did all the mighty acts of deliverance." It becomes then, not so much a matter of self-audacity as it is a matter of audacity of faith in God, based solidly upon the facts of their own history.

We are impressed over and over again in our reading of the Bible at the number of times when a prophet or leader emerges and speaks his message as a layman. In most instances, they were not professional men invested with a previous authority. They had almost no authority except that which inheres in personal influence and character. They rested their authority upon the truth of their message. They evidently believed, as Friends believe, that the Spirit of God is always at work in the process of bringing truth home to our minds and hearts. When God prepares a leader, the man realizes the direct source of preparation, and is willing to rest his message upon its own merits. People today are deeply in need of a leader like this, who can say in humility and sincerity, "The Lord has sent me to you. Thus saith the Lord."

We are deeply indebted to the Jews for a concept of history which sees it all as "His story." Moses and other leaders saw a design that was being worked out by the Lord, and they felt strongly that if their people would fit into this design all would be well. This belief in God's purpose was made vivid in a series of covenants which the ancient fathers made with God. In this process, they sought to become the kind of persons that God could use in His design. Is not this the main point of this lesson—that we seek to become the kind of persons that God can use to fulfill His great purposes for mankind?

Questions: Do you have a philosophy of history which sees a divine purpose being fulfilled? What do we have to do to secure the kind of leadership today which Moses gave in his day?

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Charles S. Ball, President of William Penn College where his resignation takes effect June 30, has been called to the East Whittier Friends Church in California. Charles and Maxine Ball will move to Whittier about August 1. R. Ernest Lamb has been serving as interim minister at East Whittier.

* * *

Leslie McCargar, a Friends pastor who has served as caretaker at the Iowa Yearly Meeting camp near Eldora, Iowa, "Quaker Heights," for the past four years, has resigned effective Sept. 1. He and Nina McCargar will retire to their home at University Park, Iowa.

* * *

Orval Dillon, now pastor of the Up River Friends Meeting near Belvidere, North Carolina, will move about June 1 to Quaker Lake, the Yearly Meeting camp fifteen miles S.E. of Greensboro, N. C., where he will serve again as director. He is also to be employed by North Carolina Yearly Meeting as Religious Education Director.

* * *

Howard G. Taylor Jr. and his wife, Mary Roberts Taylor, will leave in April for a two year appointment of Quaker service in Japan by the Japan Committee of Philadelphia Yearly Meeting. Howard Taylor has resigned his position as Associate Secretary of the Yearly Meeting, and will be succeeded by Francis G. Brown. The Taylors will be at Shimotsuma, Ibaraki ken, in the home built for Gurney and Elizabeth Binford.

* * *

Melvin and Anna Smith, both recorded ministers, are now retired and living at 30 Reeser Place, Apartment 3, Louisville, Kentucky, where their son, Virgil Smith is a teacher. For many years they were pastors in Iowa and Western Yearly Meetings, most recently serving the Rush Creek and Tangier Meetings in Indiana. They retired to Bloomingdale, Indiana, and more recently, because of declining health, moved to Louisville.

* * *

David Morrish, a conscientious objector with experience in the Friends Ambulance Unit, London, has left to work with the United Nations Technical Assistance program in Iran. Sydney Bailey, director of the Quaker Program at the United Nations, who has for some time been exploring the possibility of placing a volunteer in a United Nations project, hopes that if the experience of David Morrish is successful, the scheme might be gradually extended.

* * *

Mariko Nunokawa, a fourth generation Japanese Quaker, visited the Friends Central Offices in March as part of a visit to various Friends centers she was making before returning to Japan. She studied for two and a half years at Whittier College, graduating with a major in home economics. While she was at Whittier, her sponsor was H. Randolph Pyle. She will teach at the Friends Girls School in Japan upon her return.

* * *

Richard Ratcliff, son of Rae and Winifred Ratcliff of Spiceland Friends Meeting, Indiana, recently earned the God and Country Award through the Boy Scout Course. In earning the award he prepared maps, a history of the local Meeting, and a set of colored slides of all the Meetings in the Spiceland Quarter and their histories. Another younger Friend, Samuel Marston Wentworth of Bloomington, Indiana, has been enrolled as a candidate for the God and Country Award, according to the standards for Friends.

* * *

Richard P. Newby of Minneapolis, Minnesota, will assume pastorship of the Friends Memorial Meeting in Muncie, Indiana, beginning the last Sunday of August. At present Richard Newby is Clerk of Iowa Yearly Meeting and chairman of the Five Years Meeting Board on Christian Education. He served the Minneapolis Friends Meeting for eleven years. Richard and Doris Prignitz Newby have three children. The Muncie Friends Meeting, with over 1,000 members, is the largest Meeting in Indiana Yearly Meeting.

* * *

James M. Read, Deputy High Commissioner for Refugees for the United Nations, was flown from Geneva to Hollywood for the March 5 television show of "This Is Your Life." He appeared as a person in the life of Belden Paulson of Oak Park, Illinois, who is sponsoring a 160 acre farm in Italy that will give twenty refugee families a new start in life. Don Murray and Hope Lange, movie stars who have a serious interest in helping refugees, also appeared on the program. James Read is a well-known Friend, a former American Friends Service Committee Staff member.

* * *

Dr. Walter L. Collins, President of Wilmington College from 1932 to 1940, died on January 26. He was a 1921 graduate of Wilmington College and held a Ph.D. from the University of Cincinnati, where he was supervisor of graduate training when he was invited to take the presidency at Wilmington. Funeral services were held in the Wilmington, Ohio, Friends Meetinghouse with A. Ward Applegate officiating. His widow, Mabel Reynolds Collins, and children survive.

* * *

The Rural Life Association, which Friends, Brethren and Mennonites helped to begin, has moved its offices from Richmond, Indiana to Marietta College, Marietta, Ohio. The Rural Life Association will move in the direction of closer working relations with Christian colleges, especially those of the Historic Peace Church groups. The Annual Conference for 1958 will be held April 14 at Manchester College, North Manchester, Indiana. E. L. Kirkpatrick is Executive Secretary of the Rural Life Association.

* * *

Wilbert Braxton, national high school program director for the American Friends Service Committee, was host to 63 students and teachers from Friends Schools on March 3, when the AFSC office observed Friends Schools Day. Fourteen schools from Delaware, Maryland, New Jersey, New York, Ohio and Pennsylvania, were represented. Dorothy and Douglas Steere, recently returned from Africa; Lewis Hoskins, Executive Secretary; and Spahr Hull, high school secretary, were on the program as well as visits, interviews and the film, "Shadow Over Hiroshima.

* * *

Landrum Bolling, President-Elect of Earlham College, left March 6 on a trip to Europe, the Middle East and Africa, which will enable him to visit the Friends Africa Mission near Kisumu,

COMING EVENTS

April 14-18—Board Meeting Week. Boards and Committees of the Five Years Meeting of Friends; Richmond, Indiana.

April 18-19—Executive Council, Five Years Meeting of Friends; Richmond, Indiana.

May 24-25—Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs; Hominy, Oklahoma.

August 29-September 1—Friends Conference on Race Relations; Westtown School, Pennsylvania.

Kenya Colony, East Africa. Also on a world tour are Paul and Libby Butterworth of Hartford Friends Meeting in Connecticut, who have recently visited Friends in Honolulu and in Japan. Jamaican Friends report that recent visitors to them on their Island have been Roy and Ada Williams and Casa Conover from Iowa Yearly Meeting, and Ben and Dorothy Collins of New York Yearly Meeting.

* * *

Leonard Kenworthy, Friend and author, was a visitor February 21-22 to the Friends Schools in Ramallah, Jordan. Now on a world tour, he also spoke on "The Problems of New Nations" in Jerusalem and in Amman during his week in Jordan. Another visitor to the Holy Land has been Judge D. S. Saund, the Indian member of Congress from the 29th District, California, who was given "one of the most intensive and concentrated tours of the Holy Land ever attempted" in five hours on Christmas Day by Willard and Christina Jones, Friends who live in Jerusalem.

* * *

Blanche Shaffer has been appointed Associate Director of the Friends International Center at Geneva, Switzerland, by the American Friends Service Committee for a two year period. The widow of Leslie Shaffer, she worked as co-director with him at the Paris International Center in 1945-46. Born in Switzerland, she is a graduate of the University of Geneva. She is a member of the Providence Road Meeting in Media, Penna., and has been on the staff of Pendle Hill. She will take up her appointment in June and will be associated with Duncan and Katherine Wood, British Friends who have directed the Geneva Center for a number of years.

* * *

The 70th birthday of Thomas E. Jones, Pres. of Earlham College, and the dedication of Earlham Hall will be celebrated on Mar. 22. The Earlham Concert Choir and the Fisk University Jubilee Singers will appear at the afternoon and evening programs respectively. Dr. Guy Snavely and Dr. Theodore Distler, both of the Association of American Colleges, and Ralph Caplan, Earlham graduate now assistant publisher of "Arts" magazine, will be on the program. Elton Trueblood will be master of ceremonies. Thomas Jones, who will retire at the end of this school year, served Fisk University as President for twenty years before coming to Earlham.

* * *

Errol T. Elliott will teach two six week courses, "The History of Friends," and "The Polity of Friends" at the School of Religion, Butler University, Indianapolis, Indiana, this summer. The courses have been initiated as a result of the Conference on Ministerial Training held by the Five Years Meeting last fall at Germantown, Ohio. Errol Elliott, now minister of First Friends Meeting in Indianapolis, was General Secretary of the Five Years Meeting for thirteen years. He is a graduate of Friends University and Iliff School of Theology. Friends interested in this summer study in Quakerism may write John C. Harvey, 107 Bundy Ave., New Castle, Ind., for details.

* * *

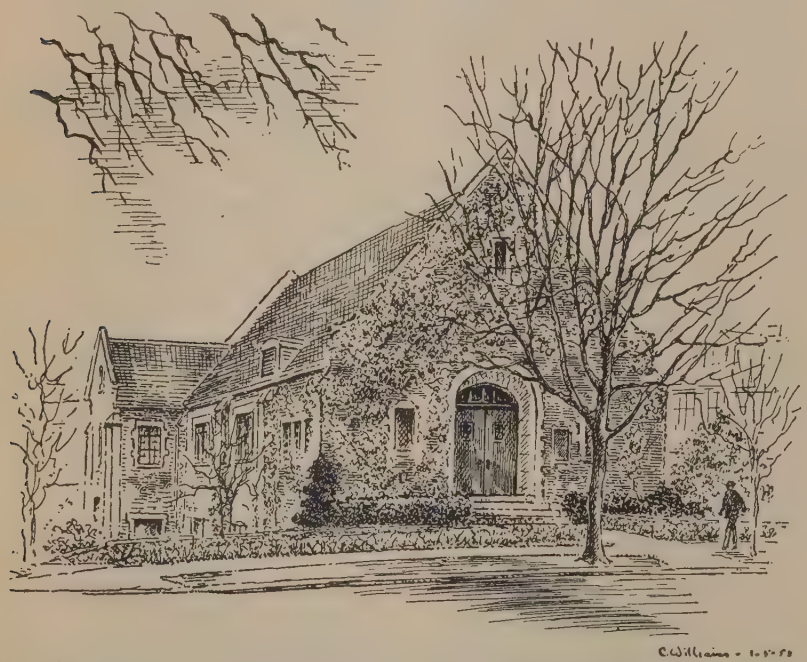
Elizabeth Reagan, well known to many Friends for her over fifty years in pastoral work, celebrated her 90th birthday on February 26. Her address is: Lee Stewarts Rest Home, R. R. 2, Sheridan, Indiana. Edith Bowerman, a Canadian Friend who until last year had not missed Yearly Meeting since her girlhood, celebrated her 95th birthday on Jan. 26. She is still able occasionally to attend meeting and to minister. Her address is 34 St. Andrews Gardens, Toronto 5, Ontario, Canada. Adeline Trivette, oldest member of the Winston-Salem Friends Meeting in North Carolina, celebrated her 101st birthday on March 1 with an open house at the home of her son, T. G. Trivette, 193 Idlewild Dr., Winston-Salem, N. C.

* * *

Three California Friends Meetings planning special services are El Modena, where Merrill and Anna Coffin of Oregon Yearly Meeting, the parents of T. Eugene Coffin, are holding a week of special meetings in March; Citrus Heights, where Dean Gregory of Portland, Oregon, will be evangelist for two weeks of revival meetings; and Arcadia, where Armin Gesswin will hold three days of "spiritual emphasis." From Mar. 23-30, Franklin P. Chant of Bloomingdale, Ind., will serve as evangelist and his wife, Lillian Chant, as musician, for an evangelistic series at Leesburg, O. Lewis Savage, pastor of the Friends Meeting in New Providence, Iowa, will serve as guest minister for the special pre-Easter meetings to be held at Oskaloosa, Iowa.

* * *

Pastors of Wilmington Yearly Meeting held a retreat outside the limits of the Yearly Meeting for the second year February 24-27. Meeting at Quaker Hill in Richmond, Indiana, twelve Wilming-



This sketch of the Cincinnati Friends Meeting at 2910 Eden Avenue appeared recently in the Sunday Cincinnati Enquirer in the "A Spot in Cincinnati" series. Friends have been active in Cincinnati since 1815 when they organized the first local meeting in a log cabin in what was then a pioneer community.

Recent activities among Cincinnati Friends include leadership in local work camps and a project of informing local clergymen of peace action. Believing that the world situation is such that others need to be alerted and "to have some 'spring-boards' to creative action," they sent out 530 mimeographed letters to clergymen. With the letter went the December Washington Newsletter of the Friends Committee on National Legislation entitled "The World at the Crossroads" and a folder containing speeches by Cyrus Eaton and General Bradley. Don Stanley is pastoral minister of the Cincinnati Meeting.

The new parsonage of Hortonville Friends Meeting, shown here to the left of the church building, was built from the proceeds of the estate of the Keister family, including Thomas and Emma Keister and Floyd and Edna Keister Newsom.

Constructed of Bedford stone, the house has six rooms downstairs, two upstairs, and a double garage.

The parsonage was finished in 1957, in time for Mark Shugart, new pastor, to move into. Ruby Clark took this photograph.

PARSONAGE AT HORTONVILLE, INDIANA

ton leaders with William Berry, Norval Webb and Glenn Reece as leaders, studied the "Gospel of Matthew", and "Evangelism Today and Tomorrow", held a workshop on preaching and discussed the implications of the Germantown Conference on the Ministry with several Friends Central Office staff members. Present were Robert Rumsey, James Scherer, Wilbur Kamp, Ward and Lena Applegate, Harold Tollefson, Wayne Tone, Bertha White, Bessie Haworth, Edward and Violet Linton and Don Stanley. Ministers from Friendsville Quarter were not able to attend because of illnesses. A third retreat will be held in the spring of 1958, possibly in Tennessee.

* * *

A Friends World Committee seminar on the United Nations for Midwestern Friends and community leaders was held February 27-March 1. The program included an introduction to the work of the Quaker Program at the United Nations by its director, Sydney Bailey; impressions of the General Assembly by Stella Alexander, English Friend; a talk by James F. Walker; presentations of their work by two Friends on the U.N. staff, Antony Gilpin of the Technical Assistance Board and Daniel Hogg, head of the Interpreters' Section; tea with Arnold Vaught of the New York Friends Center; and attendance at United Nations activities. Friends on the seminar were Lavona Godsey, Philip F. Mesner, Norval Reece of Richmond or Earlham College; Richard W. Stow of Worthington, Ohio; Sallie Jackson of Kingman and Reta Rogers of Pendleton, Indiana; Kenneth Nagle of Thorntown and Keith Kendall of West Lafayette, Indiana; Christopher Wadsworth of Cincinnati, Ohio; and Leonard and Mary Friedrich of Germany Yearly Meeting, the parents of Brenda Bailey, hostess at Quaker House in New York.

* * *

A meeting of representatives from Brethren, Friends and Mennonites, the three Historic Peace Churches, was held February 28-March 3 at Pendle Hill, Wallingford, Pennsylvania. The conference was called by the Continuation Committee, a group composed of executives from the three churches, which has been meeting periodically for the last several years. The group at Pendle Hill discussed the areas in which the Historic Peace Churches can give testimony, which included work in Washington, D.C., at the United Nations, in cooperation with the National and World Councils of Churches, for disarmament, in East-West relations, in the field of pacifist theology, and in the tension areas of Jordan and South Africa. Representing Friends were Glenn A. Reece, Lewis M. Hoskins, Anna Brinton, James F. Walker, Henry J. Cadbury, Douglas Steere, and Clarence and Lily Pickett. Brethren and Mennonite members on the Continuation Committee are Harold Row of the Brethren and William T. Snyder, newly-appointed Mennonite Central Committee Executive Secretary.

BIRTHS

Barker—To James and Norma Barker, a son, Gary Allen, on February 9, at Marion, Indiana.

Nicholson—To Francis and Jean Michener Nicholson of Lansdowne, Penna., a son, Robert Stephen, on Feb. 12.

Reeve—To Wayne and Helen Reeve of Corpus Christi, Texas, a son, Mark Alexander, on January 27.

Varner—To Gary and Janice Herrington Varner of the Center Friends Meeting in Iowa, a daughter, Linda Clarissa, on February 22, at Newton, Iowa.

DEATHS

Goddard—Ellen Goddard, on January 27, at Fishertown, Pennsylvania. Born June 22, 1867 at Winslow, Maine, she was the daughter of Charles and Elmira Nichols Goddard and a birthright member of Friends. She worked in Indian Territory, now Oklahoma, among the Indians and also among the Indians of Northern California for a number of years between 1890 and 1905. She held membership for many years at Allen's Neck Meeting in Massachusetts and at Washington Monthly Meeting, D. C. Coming to Fishertown in 1935 with her sister and a friend, she served the Meeting as Clerk, Treasurer, Elder and as a Sunday School teacher. Her interests were keen in racial and international affairs. She spoke little but the words she spoke were seasoned with salt and carefully chosen. She will be remembered as a lover of the Lord. Surviving are two sisters, Mary Estes of California and Harriet Francis of Fishertown. Burial was at East Durham, Maine.

Henby—Elizabeth Bogue Henby, on January 28, aged seventy-seven. Her home was in Greenfield, Indiana, over fifty years, where she and her husband, Elijah A. Henby, were members of the Friends Church. She was active in Friends work over a period of many

1799 **WESTTOWN SCHOOL** 1958

Westtown takes pleasure in listing the following students who are winners of Honor Regional Scholarship Awards for 1958-59.

Carol A. Palmer
Concord, Pa. Meeting
Nancy R. Alcock
West Grove, Pa. Meeting
Vinton M. Prince, Jr.
Mullica Hill, N. J. Mtg.
Marjorie A. Burgess
Providence, R. I. Meeting
Rebecca T. McDowell
Clear Creek, Ind. Meeting
Douglas F. Fuson
West Richmond, Ind. Meeting
Ouida Courteol
Evanston, Ill. Meeting
David H. Warren
Finger Lakes, N. Y. Mtg.
Christopher A. Mills
Sandy Springs, Md. Mtg.
James H. Littrell
Richland Square, N. C. Meeting
Gilbert L. Gates, III
High Point, N. C. Mtg.
Elizabeth L. Walton
Boulder, Colo. Mtg.
Sarah H. St. John
Providence, R. I. Mtg.
David W. Flaccus
Scarsdale, N. Y. Mtg.

The enrollment for 1958-59 has been completed and a waiting list of Friends and children of Alumni has been established.

For a catalogue or further information please write—

Daniel D. Test, Jr.
Headmaster

J. Kirk Russell
Director of Admissions
Westtown School
Westtown, Penna.

years. Elijah Henby died in 1924. Surviving are three children and three grandchildren.

Hamilton — Delight Carter Hamilton, on March 1, at Portland, Oregon. She was the daughter of Fredric and Ethel Carter of Newberg, Oregon, and the wife of Dr. James T. Hamilton, on the faculty at Reed College in Portland. She was a graduate of Pacific College and had studied at the University of Washington. She was head of the English department of the Newberg High School for six years. Surviving are her parents, her husband and one son, James Carter Hamilton.

Miller—Lucy Jane Miller, on February 6, in Jonesboro, Indiana. She was born July 4, 1897, at Fairmount, Ind. A birthright Friend, she was faithful to the Meeting as long as she was able to attend. She was a good mother, interested in her children's school. Although ill at the time, she attended her son's high school commencement last June. She is survived by her husband Clark Miller; five sons, Billy of Minneapolis, Wesley of Midway, Ohio, James, Jerry and Jackie of Jonesboro; two daughters, Donna Shideler of Marion and Mary Catharine, also of Marion; and two grandsons. Services were held at Jonesboro with Delmer Mock officiating. Burial was in Fairmount Park Cemetery.

Mortimer—Della Horton Mortimer, on February 6, at the home of her daughter, Mrs. J. C. Balch of Borger, Texas, with whom she had made her home the past twelve years. She was eighty-five. Early in life she accepted Christ as her personal Saviour and became a member of the Friends Meeting at Valton, Wisconsin. A native of Sauk County, she lived most of her life at Valton and served in that Meeting in many offices faithfully. Her love for her Lord, her loyalty to Friends, and her faithful prayer life encouraged many "in the way." She was preceded in death by two sons, F. Spencer and Gurdon E., and by her husband, Wilson Mortimer. In 1940 she married Will Mortimer, who died in 1945. Besides her daughter, she is survived by five grandchildren and ten great grandchildren. Funeral services were held in Borger, Texas, and at Valton, Wisconsin, with burial in the Valton Cemetery.

Robertson—Blanche L. Robertson, on February 18, at the home of her son, Robert Haworth, in Danville, Indiana, aged sixty-six. She was a member of the Friends Meeting in Coloma, Indiana, where she served many years as pianist and several years as secretary. She attended many Quarterly Meetings and was a delegate at the 1957 Yearly Meeting. She carried on a wide correspondence with many Friends missionaries. Surviving are four daughters, Mrs. Edith Burris of Decatur, Mrs. Ruth Knox of Bloomington, Mrs. Dean Colglazier of Catlin and Mrs. Esther Rodenbush of Sesser, all in Illinois; two sons, Robert of Danville and Albert of Forest Park, Ga.; seven stepchildren; and thirteen grandchildren. Services were held at the Coloma Friends Church with Elason Hahn and Franklin Chant officiating. Burial was in the Coloma Cemetery.

Way—Ivan Way, on January 12, at Fishertown, Pennsylvania. Born July 18, 1938, at Fishertown, he was the son of Roy T. and Lillie Miller Way. He became a member of the Fishertown Monthly Meeting by convincement on April 19, 1953. He was active in the Meeting and Sunday School and regular in attendance at both. The excavation of the Meetinghouse basement received much physical help from him. He was active in the Young Friends group of the Yearly Meeting and had participated in a work camp among the Indians of Oklahoma. He met the challenges of day to day living with a firm faith and determination to see them through. His death by drowning while ice skating was a shock to the community and leaves a void in the Meeting. Survivors include

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church. 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister. 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church. 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St., S.S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor, Keith Sarver. Phone LAkeview 8-7047.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting. Meeting for Worship, 10:30 a.m.; 812 South Lakeside Drive, Lake Worth.

Orlando—Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting. 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Carthage—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a. m.; Robert A. Shockney, Minister.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor. H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis—Irvington Friends Meeting, Merchants National Bank Building, 6031 East Washington Street. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: ME 2-7724.

Indianapolis, Indiana — First Friends Meeting, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets. Sunday School—9:30 a.m. Morning Worship—10:45 a.m. Jr. Hi Young Friends Sunday 5:00 p.m. Sr. Hi Young Friends Sunday 7:00 p.m. Mid-Week Meeting Wednesday 7:30 p.m. Meetings for College Friends. Rosemary Holloway, Church Secretary. Phone AT-85880

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Spiceland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30. Worship 10:30. Earl J. Prignitz, pastor.

his parents; grandmother, Jennie Way; and brothers and sisters, Grace Claycomb, Olive Long, Ruth Callihan, Samuel Way, Betty Whisel, Beatrice Cloud, Laura Corle, Roy Way Jr., and Mary Henderson.

Wildman—Mildred Buchanan Wildman, on January 31, at her home near Selma, Ohio, after an illness of over a year. She was born June 14, 1909, at Sanford, North Carolina, where during her youth she was active in the work of the Christian Church. On December 11, 1936, she was married to Marion W. Wildman of Selma, Ohio, and made her home there until her death. She immediately became active in the church activities of the community, teaching in the Union Sunday School (Methodist and Friends, both Five Years Meeting and General Conference) and after a few years brought her letter from her home church in North Carolina to the Green Plain Friends Meeting in Selma. Since that time she served the Meeting as chairman of the Religious Education Committee until her death and for several years was chairman of the Christian Education Committee of West Branch Quarterly Meeting. In addition Mildred Wildman served actively and enthusiastically in other departments of the Meeting, the Women's Missionary Society of both Green Plain Friends Meetings, the Selma Parent-Teachers' Association and other community civic organizations. She will long be remembered for her neighborly and outgoing service to any in the vicinity in need of help. Surviving besides her husband are a son, Edward, student at Wilmington College, a daughter, Helen, at home, and her father, brothers and a sister in North Carolina. Funeral services were held at the Green Plain Meetinghouse in Selma on February 2 with the pastor, Douglas L. Parker, in charge. Burial was in the Meetinghouse Cemetery.

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IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn. Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible Schol at 11:00 a.m.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw. Clerk, 13167 Appoline. Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister. 4421 Abbott Ave., So. Phone WA 6-9675 (Res.) WA 66159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

NEW YORK—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C. — Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meetings for Worship 11:00 and 7:30; Midweek Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister

Mount Airy—Friends Meeting, South Main at Wilson; Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship 11:00 a.m. First-day school 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, "Eldonhill", 876 Lafayette Ave. Phone MU 1-6528.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. **Leonard Wines, Pastor.** All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone **3811 and 3911.**

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandless, 234 Jones. JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

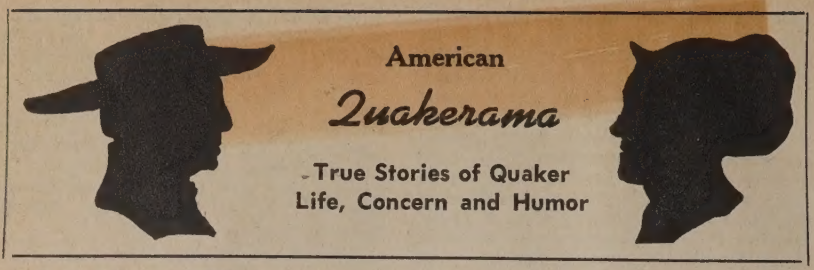
Montreal, Quebec, Canada—Meeting for worship every first day. 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.



Bathtubs and Mushrooms

We have heard of many developments which came from the visits of Friends, especially as they journeyed to other countries with hearts open to the moving of the Holy Spirit among them. When these same travelling Friends also had their minds open to the new devices of mankind, other developments also took place!

I once saw the first bathtub in the state of Maryland which had been placed in the home of a travelling Friend who rather liked the custom found in France of getting wet all over at once. The tub could hardly be used the first few months after its installation because of the stream of visitors who wanted to see such a sight. It was still in use at the time I saw it, so well had the Quaker artisans wrought. Quaker names have stood high in the American plumbing field from the very first. Does not the trade name "Hajoca" stand for Haines, Jones, Cadbury— all good Quaker names?

When visitors to London Yearly Meeting found English Friends experimenting with putting a stove in the basement and "piping" the heat upstairs, they brought back the idea. The earliest efforts resulted in something like a fireplace in each room with a grating through which the heat might come. Some of these are still in use after nearly a century.

I have heard the story of visiting Friends eating mushrooms out of season while on a religious visit, and finding that these mushrooms were cultivated. What would have been more natural than the bringing back of spawn, and to this day many Friends in southern Pennsylvania are still engaged in the mushroom industry, with their cinderblock "cellars" a prominent feature of the landscape.

I read recently in Alice Howland Macomber's history of the Sandwich Meeting of a new result of Quaker travel. Friends were concerned with the condition of the roads so travel would be easier. A Minute of 12th month 7th, 1672, called attention to "ye badness of ye way to Rhode Island" from Sandwich, Mass., and named Friends to see to the mending of "ye way." Again in May 1680 Caleb Allen was assigned the duty of mending the way to Cushnet.

Bathtubs, central heating, mushrooms, good roads—all these might be called by-products of the travelling Quaker ministry.

Milton H. Hadley

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MONDAY, MARCH 31
He entered the temple and began to drive out those who sold and those who bought in the temple.
(Mark 11:15, RSV.)
IT does not seem
TUESDAY, APRIL
Read
WHEN John Wesley
PRAYER

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